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A
Salutation of LOVE

TO
The Seed of God,

IN
The People called *Independents*, and *Baptists*,
Monarchy-men and *Seekers*:

EVEN,
The Tender Bowels of the LORD to them all,
Through

GEORGE BISHOPE.

*Whom having not seen, ye love; in whom though now ye see him not,
yet believing, ye rejoyce with Joy unspeakable and full of Glory.
Receiving the End of your Faith, even the Salvation of your Souls,
1 Pet. 1. 8, 9.*

LONDON, Printed for Robert Wilson, 1661.

A
Salutation of Love

The Seed of God

By the Rev. John G. Thompson

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A SALVATION of LOVE, &c.

FRIENDS,

CH RIST is risen from the *Dead*, and become the *first fruits of them that slept* ; For, as in *Adams* all die, Even so in *Christ* shall all be made alive : And here is the *Consolation*, That *Christ* being raised from the *Dead* dyeth no more, *Death* hath no more *Dominion Over him* ; For, in that he *Dyed*, he *Dyed* unto sin *Once*, but in that he *Liveth*, he *Liveth* unto *God*. So likewise reckon *Ye* also *your selves* to be *dead* indeed unto *Sin*, but *alive* unto *God* through *Jesus Christ our Lord*. And this old *Zachary* prophesied when the *strings* of his *Tongue* were untied, after that he had been *Dumb* for a certain *space of time*, as a *Sign* until the *Day*, that the *things* that the *Angel* said to him concerning *John*, which he believed not, should be performed ; Who was to prepare his *VVayes* before his face, and to go before him in the *Spirit* and *Power* of *Elias*, To turn the hearts of the *Fathers* unto their *Children*, and the *Disobedient* to the *Wisdom* of the *Just* ; To make ready a *People* prepared for the *Lord* : And thou (said the *Angel*) shalt have great *Joy* and *Gladness*, and many shall *Rejoyce* at his *Birih* : for he shall be great in the sight of the *Lord* ; and he shall drink neither *Wine* nor *strong Drink* ; and he shall be filled with the *Holy Ghost*, even from his *Mothers Womb* ; and many of the *Children* of *Israel* shall be turned to the *Lord* his *God* : which shall be fulfilled in their *season* : He spake and praised *God* ; and he was filled with the *Holy Ghost* and prophesied, saying, — *Blessed* be the *Lord God* of *Israel*, for he hath *Visited* and *Redeemed* his *People*, and hath raised up an *Horn* of *Salvation* for *Us* in the house of his *Servant David*, as he spake by the *Mouth* of his *Holy Prophets*, which have been since the *World* began ; That *We* should be saved from *Our Enemies*, and from the hand of all that hate us ; To perform the *Mercy* promised to *Our Fathers*, and to Re-

member his holy Covenant, the Oath which he sware unto Our Father Abraham, that he would grant unto us, That we being delivered Out of the hands of our Enemies, might serve him without fear, in Holiness and Righteousness before him all the dayes of Our life.

Friends, and Brethren in the Flesh, and in the Covenant of God (as many of You as stand in the Election of Grace) to You am I moved of the Lord God Eternal to write, and to warn You, That You take heed to that in You, which witnesseth to God, which is the Day-spring from on high, which through the Tender Mercie of our God hath visited You, To Give LIGHT to those that sit in Darkness, and the shadow of Death, and to guide your feet in the Way of Peace. For this is He which Zachary prophesied of, which should be called the Prophet of the Highest, which should go before the face of the Lord, to prepare his Way before him; To give the knowledge of Salvation unto his People [by] the Remission of their Sins; which is fulfilled in this Day, Wherein Multitudes of his People hath the Lord Visited with the Day-spring from on High with his Tender Mercy, and given LIGHT unto, who sate in Darkness, and in the shadow of Death; and guided their feet in the Way of Peace; and given the knowledge of Salvation [by] the Remission of their Sins, through that which hath gone before his Face to prepare his Wayes; who hath given the knowledge of Salvation unto them [by] the Remission of their Sins; Who is come the Second time without Sin unto Salvation, which they witnesse; VVho was dead, and is alive, and behold I live for evermore (said he to John) and have the Keys of Hell, and of Death; VVhom it was not possible that he should be holden of Death: For, he said in a certain place, Thou wilt not leave my Soul in Hell, neither wilt thou suffer thine Holy One to see Corruption; but wilt shew me the Path of Life of all Pleasures and Stores, which are at thy right hand, and fulness of Joy for evermore: Whose Day Abraham saw, and rejoiced; and before Abraham was, I am, said he, who lives for ever, Jesus Christ; Yesterday, and to day, and the same for ever: VVho cometh in Clouds, and every Eye shall see him, and they also which pierced him; and all Kindreds of the Earth shall wail because of him; Even so Amen.

VVho

VWho is the Faithful Witness, the first begotten of the Dead, and the Prince of the Kings of the Earth; The Alpha, and the Omega, the beginning and the ending, faith the Lord; which is, and which was, and which is to come, the Almighty, who is come; and that of God in all witnesseth to him, and that he is raised from the Dead; and being raised from the dead, Death hath no more Dominion over Him; He dies no more, but lives unto God; and shall come to Judge the Quick and the Dead at his Appearing and Coming: To whom be Blessing, and Glory, and Dominion for ever and ever.

Now, Friends, this is manifest, in that every One of You, hath that in you which doth witness, and which is not blotted out; Nor hath Death Dominion over, though Death Reigns in your Mortal flesh: For, it witnesseth against Sin, and sheweth that its Deeds are evil; and is stronger than Sin, though you obey it not; and judgeth Sin and Evil, and reproveth it, and thereby exerciseth its Dominion; and shews its Kingdom over that which It reproves and judges; VWho came in the likeness of sinful flesh, and for Sin condemns Sin in the Flesh, that We might be made the Righteousness of God in him, Not having Our Own Righteousness; but that Righteousness which is through Faith in Him. For, by Grace ye are saved, through Faith, and that not of your selves, it is the Gift of God: Through Faith in his Name, who is the Power of God unto Salvation, unto as many as Obey him, Even to as many as believe in his Name; VWho are born, not of Blood, nor of Man, nor of the Will of the Flesh, but of God; To whom he gave Power to be called the Sons of God, Even to as many as Received Him: VWho came unto his Own, but his Own Received him not.

So, Friends, Mind Ye in your selves, and see whether there is not such a thing in You, which alwayes is for God, and against all Evil, which judges Evil, which condemns Evil, and speaks for God, whether You Obey it, or not? And then tell me, whether this doth not live? and whether it lives not unto God? and whether Death hath Dominion Over it, which judgeth Death? And whether this be not the Consolation? Though you Die, and Sin and Death hath Dominion Over You, by being become

become *servants of Sin*, and so are free from *Righteousness*, yet that *liveth* which would gather *You* to God? And whether *you* should not be gathered unto *It*, which *Death* hath no Dominion Over; who is the *Son of God*; who *lives for ever*, making *Intercession* for us; VWho seeks to gather *You* who are gone astray, who is the *Shepherd and Bishop of our souls*. Out of whose hands none can pluck his Sheep: VWhose *Kingdom* is an *Everlasting Kingdom*, and his *Dominion* that which *never* shall have end.

Friends and Brethren, Let me speak *freely* to *You* of the Patriarch *Abraham*, and *David*, and the *Holy Men* of God who are gone before; They are fallen asleep, and *their flesh* hath seen *Corruption*; but *him* whom God hath raised up, that he should see *No Corruption*, dies no more; *Him* preach I unto *You*, who is a *Priest* for ever after the Order of *Melchisedeck*; VWho is made, not after the *Law* of a *Carnal Commandment*, but after the *Power* of an *Endless Life*; VWho is risen from the *Dead*, and become the first fruits of them that slept; In whom *All* are made *alive*, VWho in that he died, died but once unto *Sin*, but in that he liveth, he liveth unto God; That we should no longer live the rest of our time in the *flesh*, to the lusts of men, but to the *Will of God*: For, he that hath suffered in the *flesh*, hath ceased from *Sin*; and he whom the *Son* hath made free, is free indeed; and he that is a *servant of Righteousness* is free from *Sin*. So likewise reckon ye also your selves, to be indeed dead unto *Sin*, but *alive* unto God through *Jesus Christ our Lord*.

Now here's the *Consolation*, That *We* have such an *High Priest*, who is set on the *Right hand* of the *Throne* of the *Majestie* in the *Heavens*. A *Minister* of the *Sanctuary*, and of the true *Tabernacle*, which the *Lord* pitched, and not man; by whom *We* have *Access* unto God, Even by *Faith* in His *Blood*; the *New and Living Way*, which *He* hath consecrated for *Us* through the *Vail*, that is to say, *His Flesh*, which is *near You*, and in you, So that ye need not say in your hearts, VWho shall ascend into *Heaven*? (that is to say, to bring down *Christ* from above) Or, VWho shall descend into the *Deep*? (that is, to bring up *Christ* again from the *Dead*) but the *Word*

is

is Nigh you, in your Mouth, and in your Heart; which is the Word of Faith which we Preach (said Paul) and the Righteousness which is of Faith, which speaketh on this wise, saith he, as aforesaid. So, to this New and Living Way come, which he hath consecrated unto us, through the Vail, that is to say his Flesh; that Ye may have boldness to Enter into the Holiest by the Blood of Jesus, VVhose Blood cleanseth from all Sin. So the thing is not far from You, but Nigh You; the Way is not without you, but within You, into the Holiest; the New and Living Way unto God, which tenders it self unto You, to be a Light unto your feet, and a Lanthorn unto your Paths; Even the Word, The Immortal Word, The Word Nigh You in Your Mouth, and in Your Heart; The Law of the Lord, which Enlightens the Soul; which is Light; Christ Jesus the Light, which enlightens Every Man that cometh into the World; the true Light, in whom was Life, and the Life was the Light of Men; VVho was in the World, and the VVorld was made by Him, and the VVorld knew him not: VVho came unto his Own, but his Own Received him not; but to as many as Received him, to them gave he Power to be called the Sons of God, Even to them that believe in his Name; VVhose Name is called The VVord of God; which was in the Beginning, which was with God, which was God; the same was in the Beginning with God. All things were made by Him, and without Him was not any thing made that was made.

So, Friends, The VVay is Easie, and the Lord hath made it so, Even the VVay unto Himself by CHRIST, and You know it: Now, it is for You to walk therein; For there is No Other Name given under Heaven by which We can be saved, but CHRIST the LIGHT; the True Light which lighteth Every Man that Cometh into the VVorld; VVhich John bore Testimony of and said, That he came for a VVitness, to bear Witnes of the Light; The Man that was sent of God, whose Name was JOHN: and he saith, That the LIGHT shineth in Darknes, and the Darknes comprehended it not; which was in Him who was Life, and the Life was the
Light

Light of Men; by whom all things were made, as afore-said.

So then, *CHRIST* is *Life*, and the *Life* is *Light*; and the *Light* is in *You*: *CHRIST* the *Way*, the *Truth*, and the *Life*, which *makes* manifest: For, *Whatsoever is made manifest, is made manifest by the LIGHT*: Unto this Come, in this Believe: For, this I testifie unto *You* in the Name of the *LORD*, whose *Word* it is, and *You* shall *Witness* it; who hath moved *me* to write, That if *You* Return unto *This*, unto the *LORD*, the *Rod* which is prepared for *Others* shall not fall upon *You*; but if *Ye* do not, *Ye* shall fall in *your* *Blood*; The *LORD* hath *spoken* it. So Farewell. I am

Your Friend,

BRISTOL,
17th day of
the 9th month,
1661.

GEO. BISHOPE.

THE END.

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